1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

791 Ore too-'l-oibonok pôkin Ol-Ônana ol-kitok lenye. Ninye egel il-Maasae pôkin, nêjo ol-aitoriani lenye.

Of all the medicine-men Lenana is the greatest. All Masai acknowledge him as their lord and pay tribute to him.

791 173 Nêji Ol-Ônana en-gerai e-'M-Batyany, o 'M-Batyany en-gerai e-Supeet, o Supeet en-gerai e-Sitonik, o Sitonik en-gerai e-Kipepete, o-Kipepete en-gerai e-Parinyombe, o Parinyombe en-gerai e-Kidoñgoi, o Kidoñgoi en-gerai e-'Sigiriaishi.

It is said that Lenana is the son of Mbatian, who was the son of Supeet, who was the son of Sitonik, who was the son of Kipepete, who was the son of Parinyombe, who was the son of Kidongoi, who was the son of E-Sigiriaishi, the son of Ol-le-Mweiya.

791 793 614 Ore en-giterunoto oo-'l-oibonok nêji enotôki Ol-le-Mweiya eton te-'n-geper o-'l-doinyo loo-'l-Aiser ôtadôuo te-'ng-ai. Netum il-Aiser, nêjo en-gerai amu oti nalefig, nerik añg, nenyoriki ol-oiboni, neiyamisho, nelu 'n-gera.

The story of the origin of the medicine-men is said to be as follows: Ol-le-Mweiya came down from heaven and was found by the Aiser clan sitting on the top of their mountain[1]. He was such a small person that he was first of all believed to be a child. He was taken by the Aiser clan to their kraal, where it was discovered that he was a medicine-man. He married and had issue.

Ore etaa en-nêä, nêjôki 'n-gera enyena: 'Emindur te-'nne.' Ti-araki naa nêja pe melam il-Aiser illo-doinyo.

When he was dying he said to his children: 'Do not move from this spot.' On account of this the Aiser clan do not go far from their mountain.'

791 787 Ore too-'l-oibonok pôkin liopa 'M-Batyany ol-kitok.

Now, of all the medicine-men who lived in olden days Mbatian was the greatest.

Nêji opa eton eitu epwônu 'l-Aisungun kunna-kwapi, etiaka 'l-tuñganak: 'Epwônu akenya 'l-tuñganak ooibor kullo-oahon.'

It is said that formerly, before Europeans ever came to these countries, he prophesied that white people would arrive.

Ore sii inna-kata eton eitu

Again, before he died he told

[1] Commonly known to Europeans as Ngong or Donyo Lamuyu. The Masai have three names for this mountain—Eng-oñgu e-'m-bagasi (the eye or source of the Athi River), Ol-doinyo loo-'l-Aiser, and Ol-doinyo lo-'l-le-Mweiya.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

102
103
131
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496
634

[End Map(A), between pp. 356 & 357]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

SAI, THEIR LANGUAGE & FOLKLORE."

102
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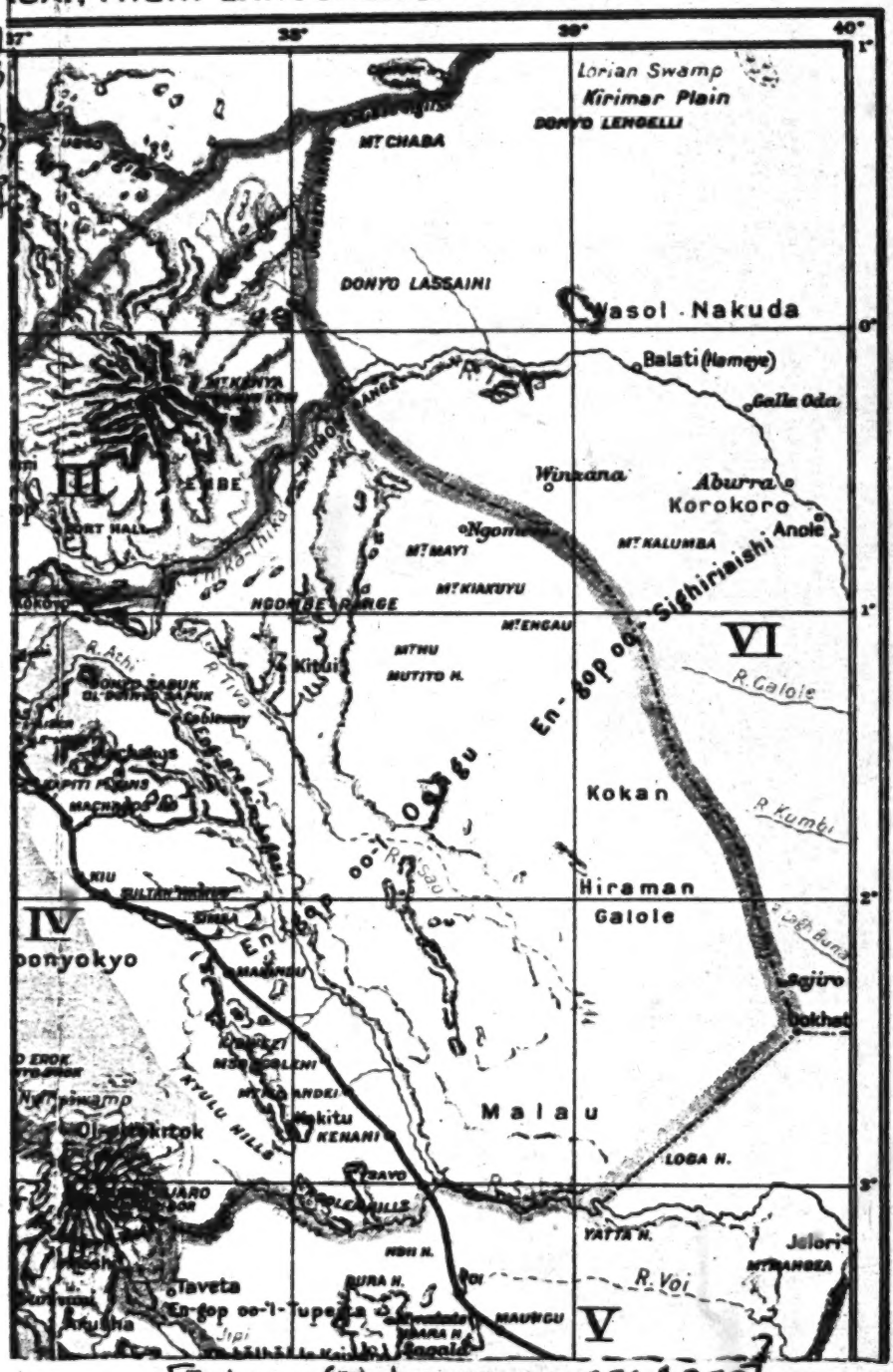

[End map (B), between pp. 356 & 357]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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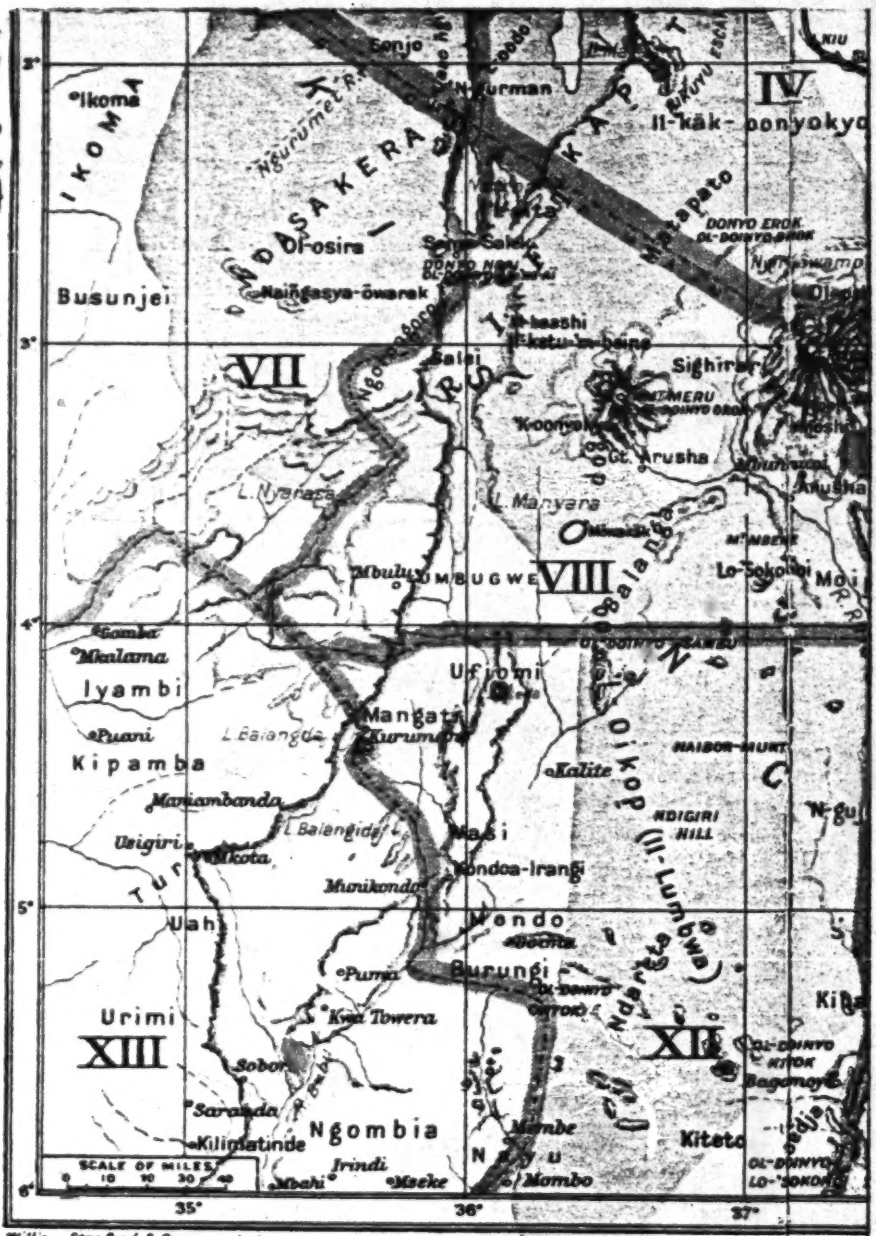

William Stanford & Company, Ltd.

PROVINCES: I KISUMU, II NAIVASHA, III KENYA, IV UKAMB
IX WEST-USAMBARA, X TANGA, XI PANGANI,
Railways Boundarie
Masai names written
Masailand marked th

[End Map (C), between PP. 356 & 357]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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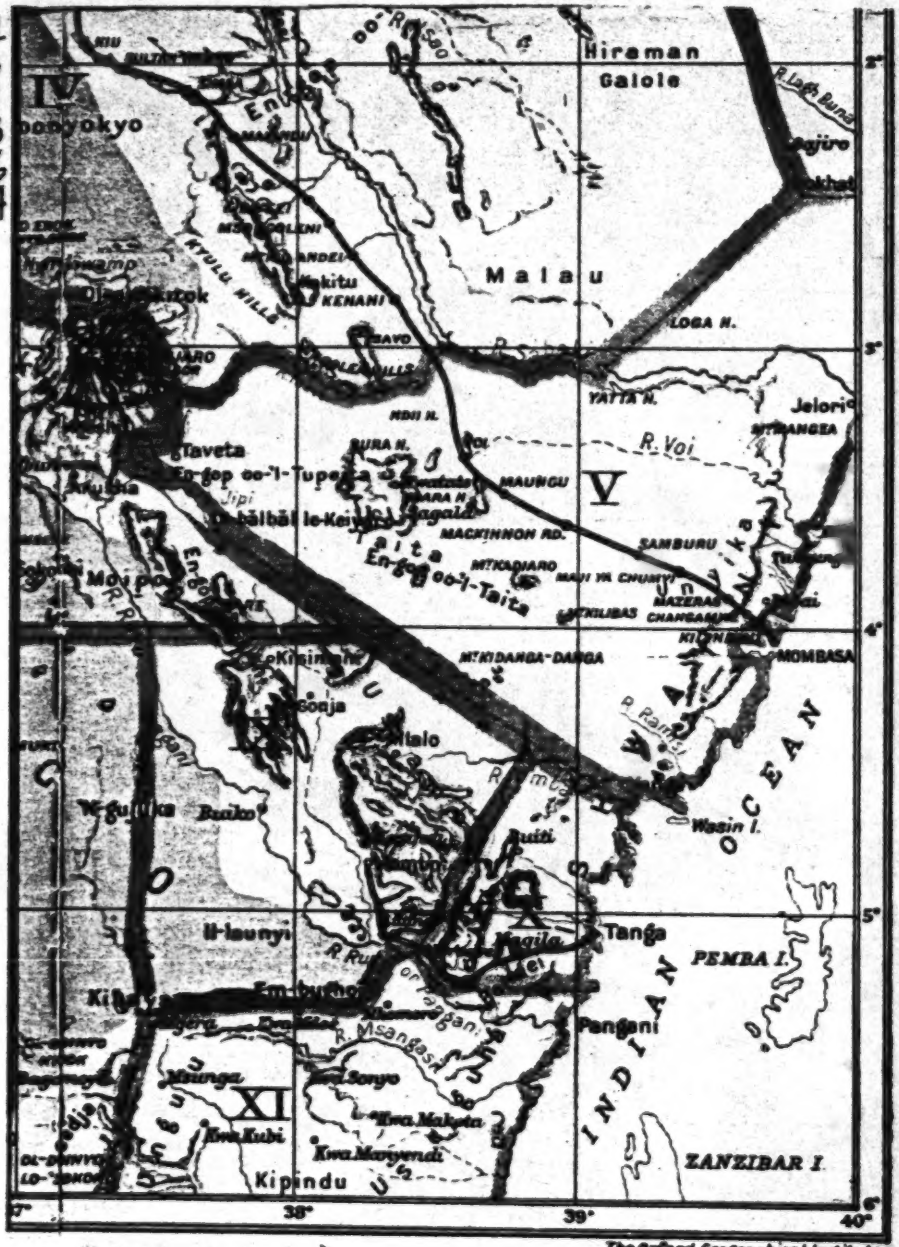

The Oxford Geographical Institute.

..., IV Ukamba, V Seyidie, VI Tanaland, VII Muansa, VIII Kilima Njaro, PANGANI, XII Mpapua, XIII Kilimatinde.

Boundaries of Provinces [redacted]

...written in Red.

...ked thus [redacted]

[End map (D), between pp. 356 & 357]

102
● 103
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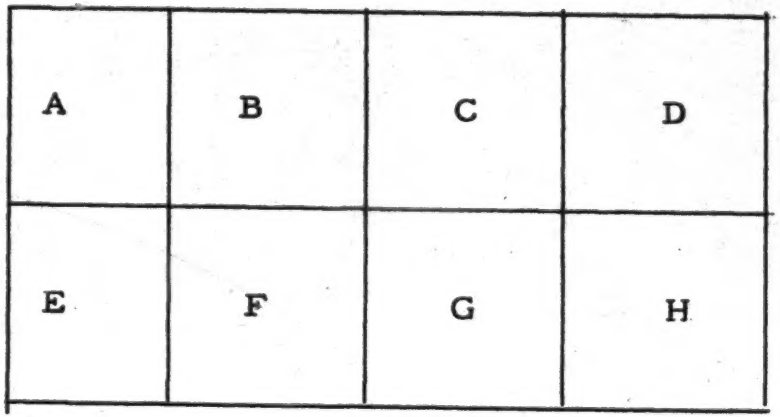
133

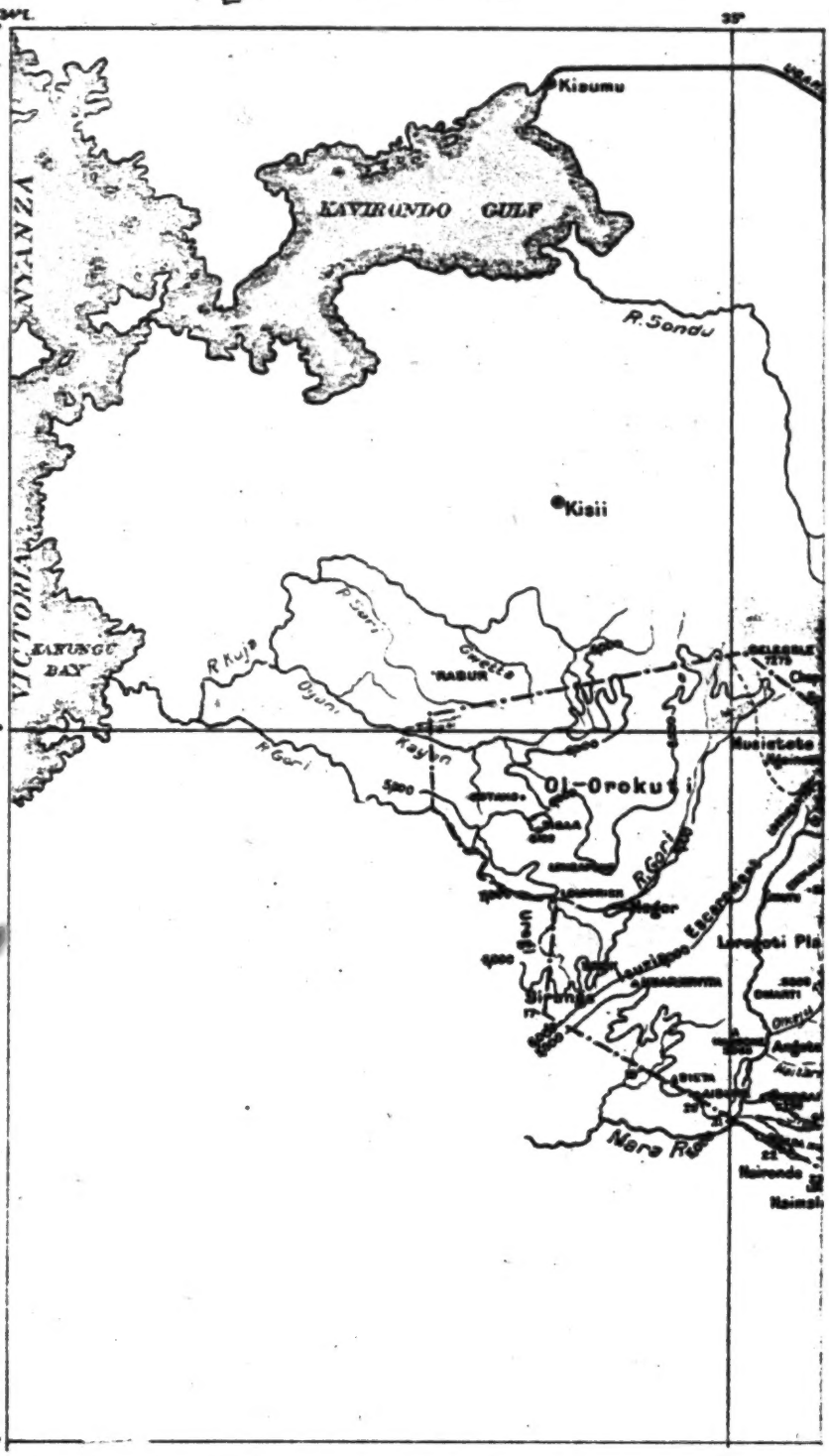


[Chart of positions of frontispiece map.]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[Frontispiece—A]

107
103
131
133



[Frontispiece – B]

102
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133

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[Frontispiece – C]

102
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131
133

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[Frontispiece – D]

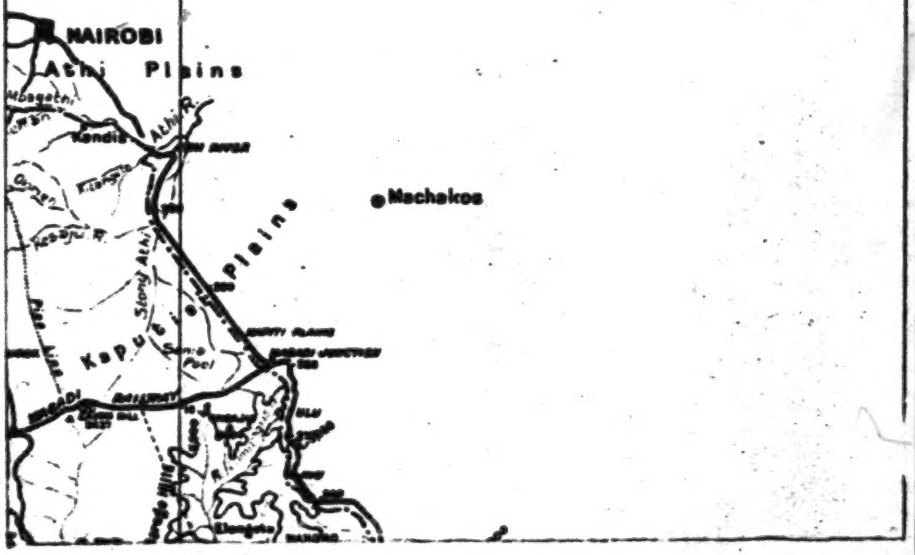
102
103
131
133

THE MASAI RESERVE

Scale, 1 : 1,000,000.

or 16 Miles = 1·014 Inches.

Scale of Miles.



[Frontispiece-E]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

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2°

1°S

34°E.

38°

[Frontispiece-F]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

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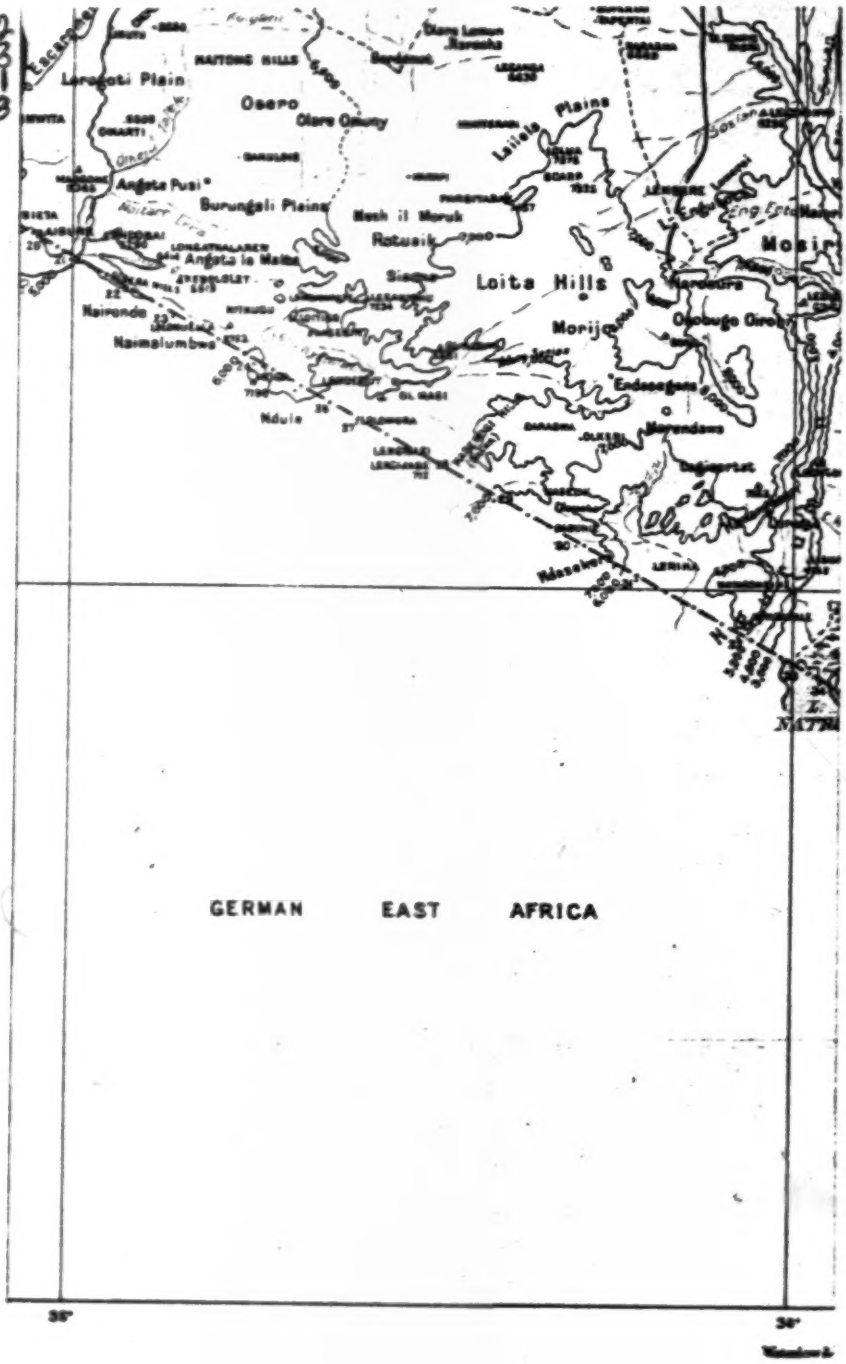

[Frontispiece-G]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

102
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131
133

Mosiro
Mosiro
Kilani
Disappears
NAIROBI
Athi
Kapiti
L. Magadi
L. Natron
Olorgesailie
Kaputiei Plains
Kaputiei
Kajiado
Ngong
Kedong
Oloibugo
Kisima
Ngong Hills
Uaso Nyiro
Kapiti Plains

[Frontis Piece - H]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

4: Sandford

102

● 103

131

133

634

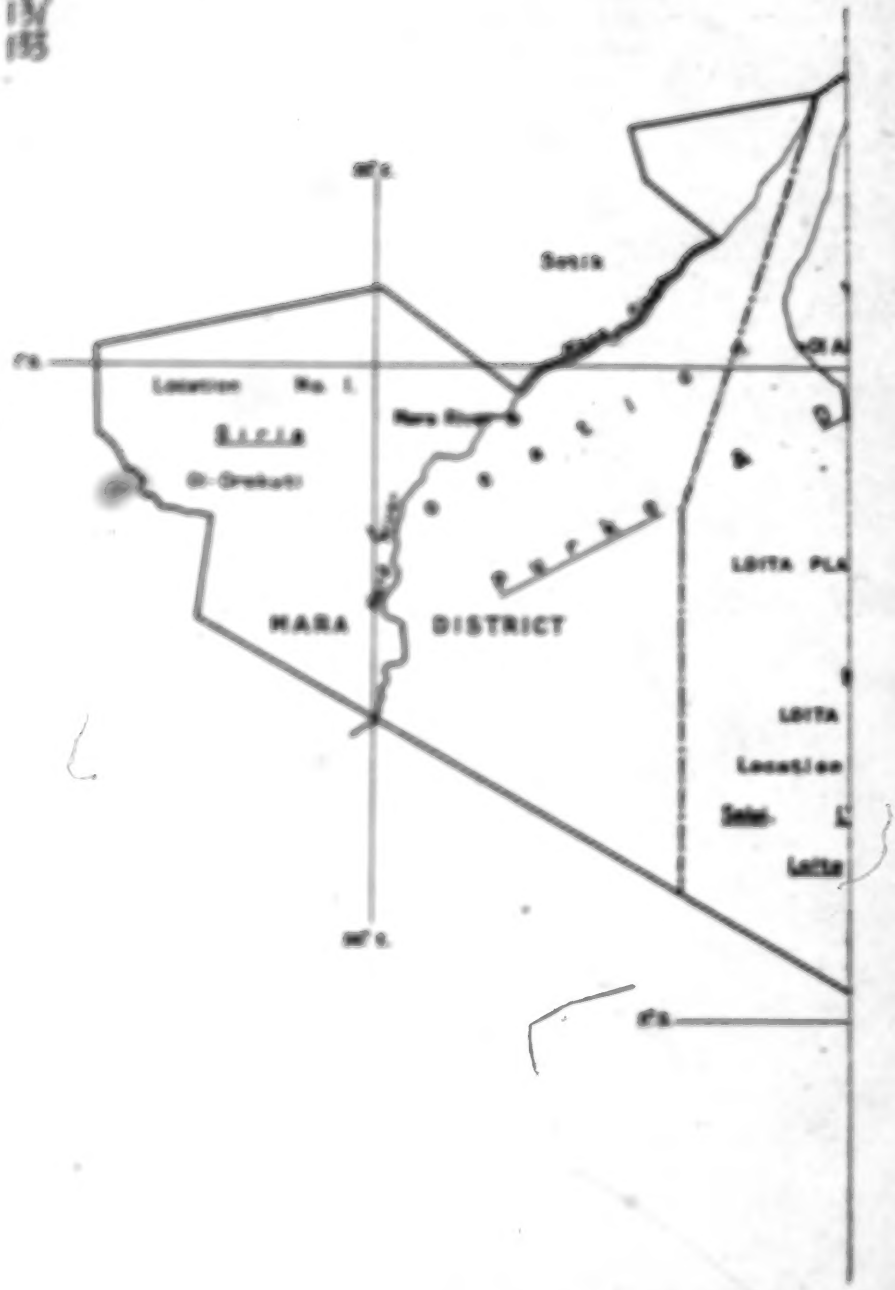
FL12 Masai FL12

P.6-A	P.6-B	P.6-C
	P.6-D	P.6-E

[Chart of positions of Map facing p. 6]

4: Sandford C-4, 5 (1918) 1919 FL12 Masai FL12

[D 6-A]



4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P. 6-B]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P 6-C]

102
103
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133
634

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P 6-D]

101
103
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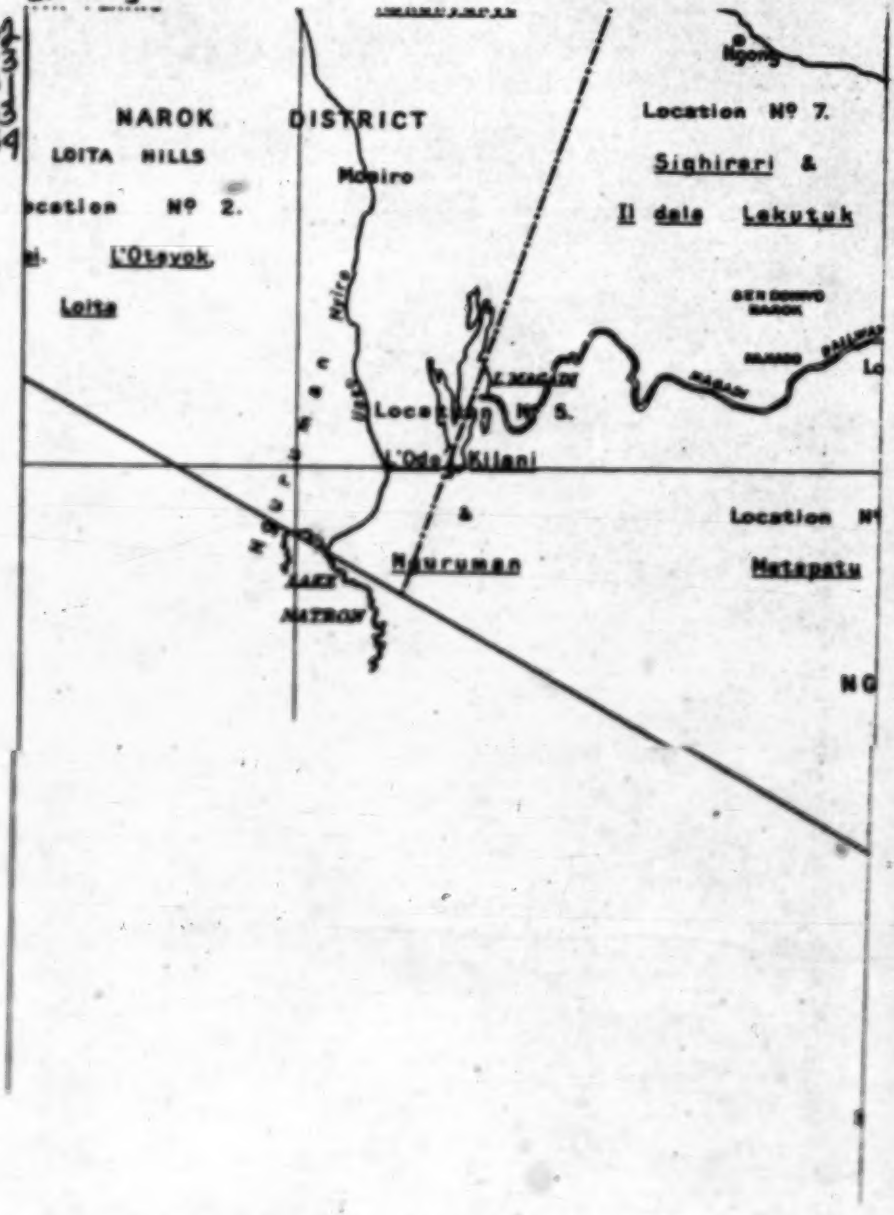
634



4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[F6-E]

102
103
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133
634

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

SCHEDULE.

NOTE.—The approximate extent of each of the Trade Centres is described as "160 acres within a circle with a beacon as centre."

	NAME OF TRADE CENTRE.	SITUATION.
1.	Narok Government Station	Narok River, 70 miles from Kijabe.
2.	Engirendo (Mara) Govt. Station ..	Mara River, where it bends West.
3.	Engong Government Station	Ngong Hills, 14 miles West of Nairobi.
4.	Guaso N'giro	N'giro River, 80 miles from Kijabe.
5.	Mara Bridge	Mara River, 7 miles below Engirendo.
6.	Mau	Near Saukutiek River.
7.	Mau	Mau Narok, near Likia.
8.	Narrowarra	Narowarra River, a tributary of the Guaso N'giro.
9.	Ol Alung'a	Upper Guaso N'giro, Western Bank.
10.	Endoregera	Loita Hills.
11.	Lemek	Lemek Valley.
12.	Ol Orogai	Trans-Mara region at Ol Juro, Ngatany.
13.	Ndubele	At Penyin Dam.
14.	Weikei	On Weikei River.
15.	Sanoa	Loita Hills.
16.	Gelegele	Gelegele Hill, on Kisii Border.
17.	Bardamat	Loita Plains.
18.	Mogor	Mogor River, Trans-Mara region.
19.	Angata Pusi	Lower Mara, East Bank.
20.	Angata Naado	Lower Siyabei River.
21.	Uaso Kedong	Kedong Valley, below farms.
22.	Kandia	Athi River.
23.	Ol Joroibor	A stream at the South end of Mt. Enapurusha, Matapatu Country.
24.	Metiganju	Metiganju River, in the Ol Olokitok Country.

Plot holders permitted to sell cattle for cash in the Masai Reserve.

In view of the fact that cattle were being commandeered from the Masai and bought for cash, the question of the advisability of permitting the Masai to purchase stock with cash so obtained was brought forward by Mr. Hemsted in February, 1916. He represented that new blood would be beneficial and that the small numbers of cattle so purchased would not materially affect the situation and therefore he recommended that established traders be permitted to bring cattle to their stores for sale to the Masai for cash. The Governor approved this measure but considered that it would be a good thing if it could be arranged that the opportunities given to the Masai for purchase should be limited to higher grade cattle to the exclusion of native stock. The Rule under the Outlying Districts Ordinance, dated the 4th of February, 1913 (*vide* p. 91), was therefore cancelled by Rule in the "Official Gazette" of the 1st of March, 1916.

Itinerant trading. Mr. Hemsted's views.

In October, 1916, Mr. Hemsted submitted a comprehensive memorandum on the policy which should be pursued in regard to itinerant trade in the Masai Reserve. He deprecated any policy of throwing open the reserve to unrestricted itinerant trading. A large business had been built up by the better class of merchant at the trading centres, by which the requirements of the Masai had been greatly augmented and had to a very considerable extent been met. Itinerant trading would force these men to adopt similar methods and would lead to the discontinuation of trade centres. The Masai would be content if articles were brought to their doors and would never visit the centres, thus losing touch with outside influences and with the benefits accruing from competition between merchants. The question also affected the labour market, as thousands of Kikuyu would prefer making a livelihood by barter with the Masai to working for wages. The system of trading centres had proved both beneficial and acceptable to the Masai who appreciated the cheaper rate at which they could obtain goods, while they had found from experience that the system of itinerant trading led to many cases of theft or alleged theft.

The result of the establishment of trading centres and of the exclusion of the itinerant trader had been the establishment of shops by more than one hundred and twenty merchants in the Narok and Mara districts alone and the Masai had asked for eight more centres in these districts. Trade had been almost at a standstill in the Ngong districts, where there were only three trade centres, but the opening of

SCHEDULE.

	Name of Trade Centre.	Situation.
1.	Oberian	Approximate 15 miles West of Ngong on En Donyo Narok.
2.	Lolarink'	Approximate 20 miles from Ngong, immediately below and West of En Donyo Narok.
3.	Sukenga	Approximate 17 miles South of mile 260, Uganda Railway, on the Sand River.
4.	Engoragish	Approximate 11 miles East of Kajiado-Longido Road where it passes En Donyo Erok.
5.	Turoka	South of mile 85, Magadi Railway.
6.	Ewil	A river approximate 20 miles from Kajiado, on the Kajiado-Longido Road.
7.	Simba	Aregata Ngutiko pools.
8.	Ngorigishi	Approximate 10 miles South of Magadi Railway and 6 East of Ewil-Longido Road.
9.	Ol Lenarau	A river about 5 miles South of mile 10 of the Magadi Railway, and 3 hours from Kiu.
10.	Mkajar Ol Kukuyu	About 6 miles from Magadi Junction.
11.	Naramuro	A river flowing N.E. from Kibo peak in Kilimanjaro into the Laitokitok country.

Note.—The approximate extent of the above trading centres is described as "160 acres within a circle with a beacon as centre."

"The Government of the East Africa Protectorate with the consent of Sogi, Engaroya, Saburi, Marmori, Langiri, Agali, Ole Yeli, Ole Naigisa, Ole Gesheyan, Ole Matipe, Ole Nakola, Ole Kotikosh, Ole Batiet, Ole Turere, Ole Masikondi, Ole Gelishu, Ole Malit, Ole Tanyai, on behalf of the Paramount Chief and the representatives of the Masai tribe is prepared to grant occupation rights within the outlying district known as the Masai Reserve in centres the names, situations and areas whereof are specified in the Schedule annexed hereto on the terms and conditions following:—

"1. Plots of two acres approximately.

"2. Rental per plot, per mensem, Rs. 12.

"3. Separate plots for Europeans, Asiatics and Natives.

"4. Plots will be let under annual occupation licences.

"C. C. BOWRING,
"*Governor's Deputy.*

"NAIROBI,
"Dated this 18th day of November, 1916."

SCHEDULE.

	Name of Trade Centre.	Situation.
1.	Lebuie	Southern slopes of Il Melili.
2.	Rotiyan	About 10 miles North of Narok Station on Siyabei River.
3.	Ol Ombori	Southern slopes of Mau, about 24 miles North of Narok Station.
4.	Mosiro	Left Bank of Guaso Ngiro, about 35 miles South of Narok Station.
5.	Kudung'asie	North-East Loita Hills.
6.	Ombogo Oiobi	East Loita Hills.
7.	Mariju	North Loita Hills, on the Engovangilani Stream.
8.	Nyai Garra	Central Loita Hills.
9.	Ol Motiyo le Kamasiva	N.W. of Mt. Suswa (Ol Doinyo O Nyukyu) about 3 miles South of Kijabe-Mara waggon road.

Note.—The approximate extent of the above trade centres is described as "160 acres within a circle with a beacon as centre."

P.98-A	P.98-B	P.98-C
	P.98-D	P.98-E

[Chart of positions of map facing p. 98]

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P. 98-A]

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102
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133
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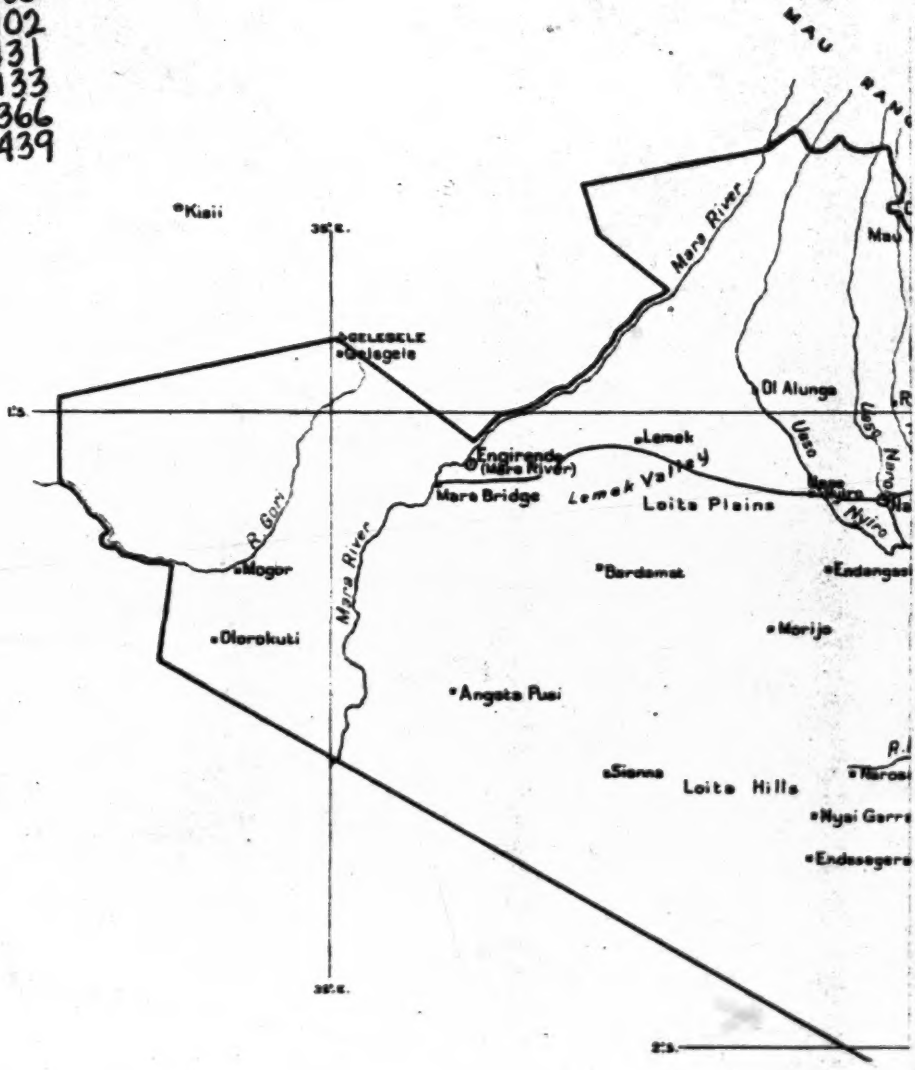
439



4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P.98-B]

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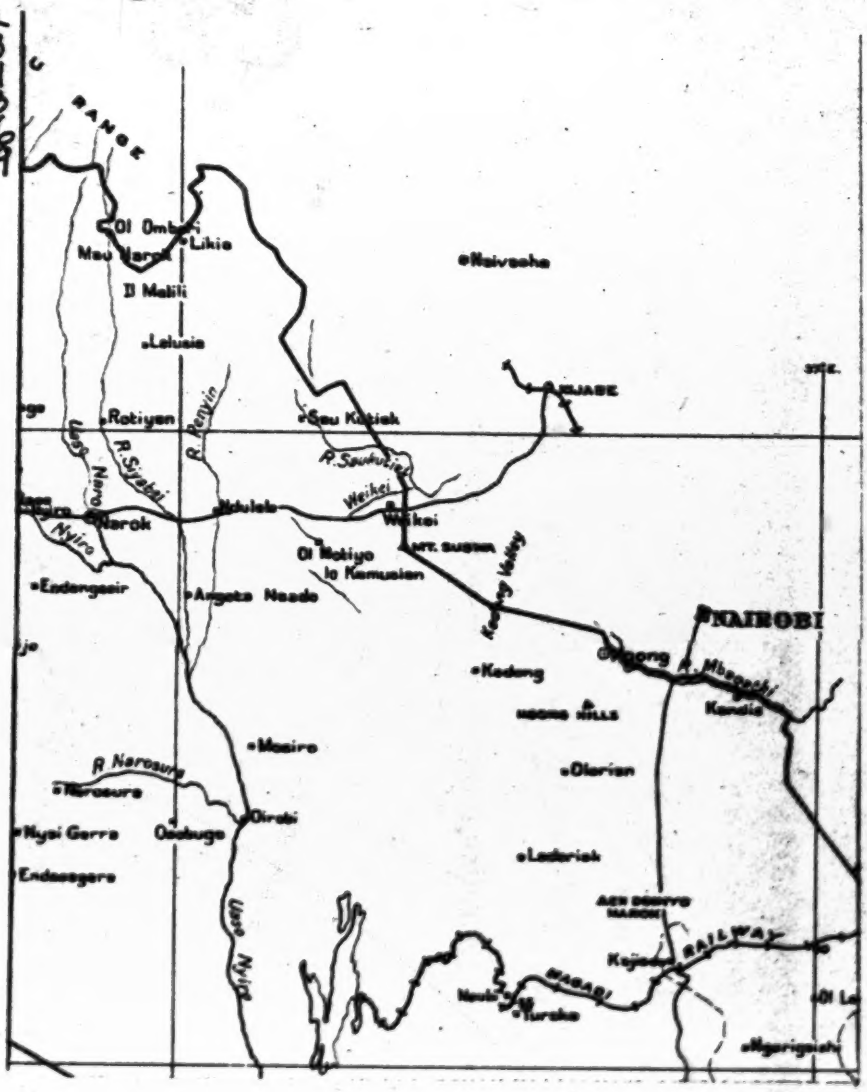


4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12
[P.98-C]

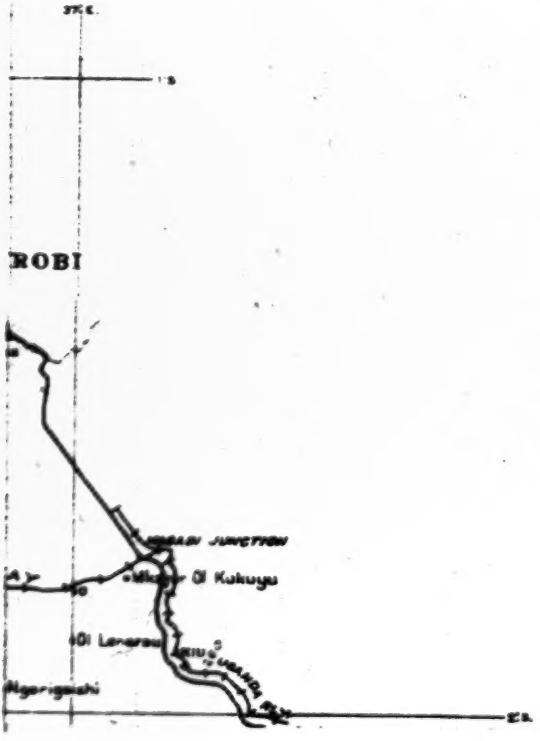
102
103
131
133
366
439

TRADE CENTRES

in the

MASAI RESERVE

Scale 1 : 1,000,000.



4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P-98-D]

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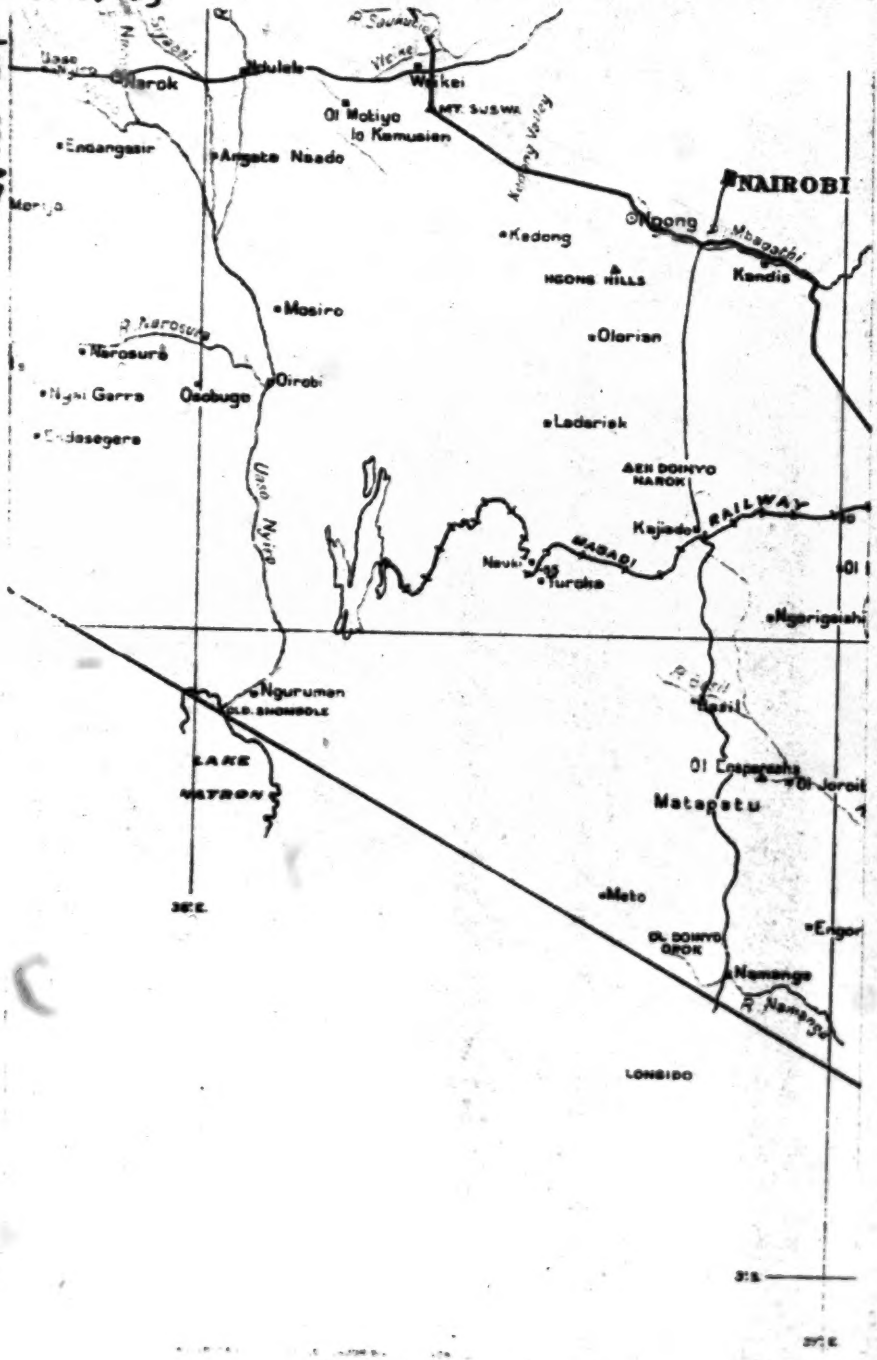

4: Sandford G-4, 5 (1918) 1919 FL12 Masai FL12

[P.98-E]

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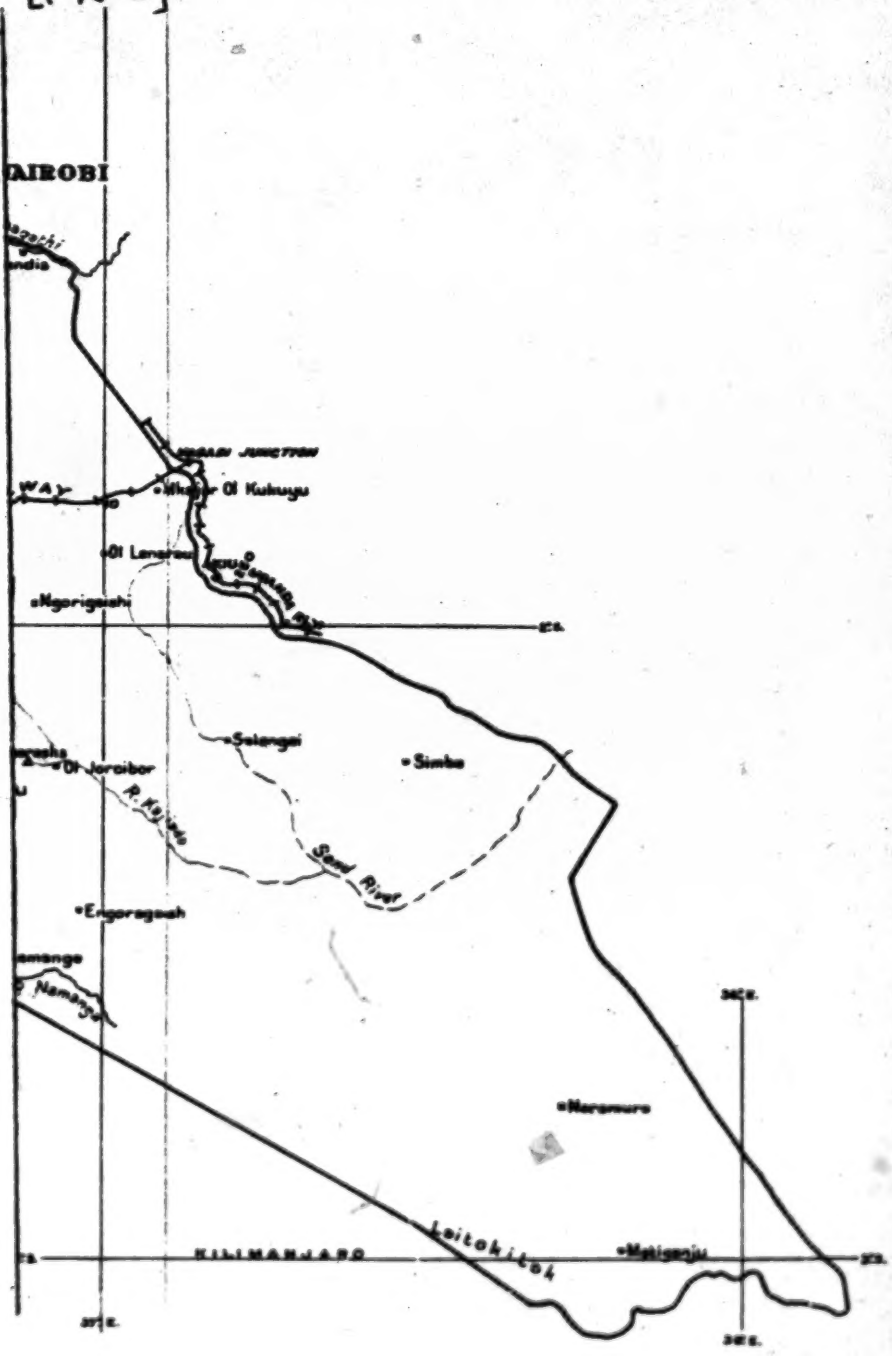

*648 439 366

No modification made, February, 1917.

The question of the advisability of once more allowing free entry of cattle into the reserve was discussed in Executive Council, on the 20th of February, 1917, when it was decided that no interference with, or modification of, the existing arrangements was desirable.

Mr. Hemsted's suggestions for gazetting townships.

In October, 1917, Mr. Hemsted made proposals with a view to the regulation of trade in the reserve, and to the granting of facilities to persons, other than the licensed plot-holders. He suggested that all trade centres be declared townships, with markets declared therein and rules applied, and he proposed that no trading should be permitted except at the gazetted trade centres. He contended that the bringing of the Masai into touch with outside influences, the benefits of competition, the encouragement induced to place trade on a cash basis, and the assistance which would thereby be given to the native labour supply, were advantages which might be claimed for this system, while it would also be more practicable to enforce the veterinary regulations. The Masai, as well as all traders, except some Somalis, were in favour of confining trade to the trade centres. No fees would be charged to persons buying in the centres for cash only, but a schedule of fees for licences and of market fees was suggested.

The question was considered in Executive Council, of the 12th of January, 1918, when the consensus of opinion was that matters should remain as they were. The Officer-in-Charge, who was present during the discussion, did not wish to press his recommendations.

Further trading centres gazetted.

Five additional trading centres were opened by notice in the "Official Gazette," of January 30th, 1918. The notice read as follows:—

"The Government of the East Africa Protectorate, with the consent of the Paramount Chief, and the representatives of the Masai tribe, is prepared to grant occupation rights within the outlying district known as the Masai Reserve, in centres, the names, situations and areas whereof are specified in the Schedule annexed hereto, on the terms and conditions following:—

"(The conditions are the same as those previously specified.)

"W. J. MONSON,

"*Governor's Deputy.*

"NAIROBI,

"Dated this 25th day of January, 1918."

*648 439 103 366

SCHEDULE.

	Name of Trade Centre.	Situation.
1.	Kajiado	Within one mile North of Kajiado Railway Station, on the Magadi Railway.
2.	Nzoia	Within one mile North of Nzoia Station, on the Magadi Railway.
3.	Namanga	On Namanga water course on Kajiado-Longido road.
4.	Ilete	On Ilete water course in the Ondonge to Ilete.
5.	Ngurumen	At the North-West foot of Ol Doinyo Sharabab, on the East Bank of the Guaso Ngiro River, shortly before it enters Lake Natron.

NOTE.—The approximate extent of each of the above trading centres is "160 acres within a circle with a beacon as centre."

698* 579

As it proved impossible to discover the identity of the offenders in these cases, the probability of the guilt of the Muran of the Purko and Loita divisions, enhanced by their refusal to render assistance in locating the criminals, was considered sufficient to warrant the imposition of a fine under the Collective Punishments Ordinance, 1909, and the Secretary of State approved the collection of a fine of one hundred head of cattle on each village of the two sections. There were, in all, one Loita and four Purko villages,* and after the payment of compensatory blood money to the relatives of the deceased, it was decided to devote the remainder of the fine collected to the undertaking of works for the improvement of the reserve. [628]

The imposition of this fine served largely as an object lesson to the Masai indicating that raids must cease. A military patrol then operating in the Sotik and Masai country and in the Chepalungu Forest was detained in the area with a view to ensuring the collection of the fine. Some slight trouble was caused by the younger Muran, but the full number of cattle was obtained by the end of February, 1913, and about one hundred head were disposed of as blood money. This is the first occasion on which a fine under the Collective Punishments Ordinance was imposed on the Masai.

Raid into German territory, December, 1913. [124]

9. In December, 1912, a raid was made into German territory by some Masai, in the course of which 62 head of cattle and three donkeys belonging to a German planter named Koenig were stolen and an Arab and two Waukuma were killed. Very little evidence in connection with the matter was adduced by the German Authorities, and it was not until February, 1914, that any witnesses were forthcoming who *could identify the stolen stock*. The *Masai chiefs and elders took* no steps to discover the identity of the perpetrators of the raid, and there was no direct evidence to connect any individuals with the offences committed. *Fines* were therefore inflicted in May, 1914, to the extent of 150 head of cattle on the Salei division; 50 head of cattle on the L'Ntayok Muran; 50 head of cattle on the Kisarani "Sirit" of the Purko Muran.

Herr Koenig was to be awarded the sum of Rs. 2,500 as compensation from the proceeds of the sale of the cattle, but the outbreak of hostilities prevented this payment and the money so reserved was devoted to the reimbursement of certain Masai for loss incurred at the hands of German natives, *vide* Incident No. 21. The balance of the fine was utilised in the demarcation of the reserve and in the irrigation of Narok Station.

Murders near Ramaruti, January, 1913.

10. Two porters belonging to a shooting party were murdered on the Uldgil-Ramaruti road about four miles from Ramaruti on the 1st of January, 1913, by Muran from the extended Southern Reserve who had returned to Laikipia to assist their relatives with the movement of cattle. The murderers in this case were captured and convicted, but, in order to prevent further similar outrages, steps were taken to restrict the movement of Masai from the Southern Reserve.

Iron bolts on Magadi Railway, January, 1913.

11. Complaints made by the Railway Magistrate, Magadi Railway, that on five occasions iron bolts and similar heavy pieces of metal had been placed on the rails led to suspicion falling on the neighbouring Masai who were thought to have wished to flatten the bolts for spear heads and knife blades. One slight accident was caused, and as the practice continued, two Masai villages near the Railway were removed.

Murders of Lumbwa and Kavirondo, January, 1913.

12. About January, 1913, two murders were committed on different dates but in the same locality. The victims were a Lumbwa and a Kavirondo respectively who were returning to their homes by a track passing through a portion of the Masai Reserve. About this time, considerable ill-feeling and mutual suspicion existed between the Masai and Lumbwa tribes, more especially among the Muran, and the Masai are known to have been responsible for the murders of some six Lumbwa between August and December, 1912. (*Vide* Incident No. 8).

No great hostility existed between the Kavirondo and the Masai, but the desire of the Muran of the latter tribe to blood their spears is so keen that they would have no scruples on that account.

[103]

* Loita village called Elmoral. Purko villages called Ilpiroi, Elmoral, Il Bolosat and Il Kipsigiroi.

/60 cont./

551 Third names for girls: Eñg or = the sweeper, from a-or, to sweep: Leraij, Ol ginje, Ndebŭl, after like-named trees; Leschau, from eschau or ehau = to rain through into the house: En goitoi = the way: Batate = the one who fell down (a-batat = to fall; a-dabatate = I have fallen): Mboi, after a similar sounding call with which one calls back the goats and sheep that have strayed from the herd in the pasture: Karau = the thick-boned one.

• [103] Names that women received after their marriage are: Eñg arus' ai, that is, the wife who comes from the Arusa area, as the Masai call the Great-Aruscha /Great Arusha/ area at Meruberg /Mt. Meru/, where many Masai found refuge in the famine. Eñ gischoro, after a former great warrior named Ol gischoro: similarly formed Eñ gischon from Ol gischon.

VII.

000 Circumcision of the boys. -- Point in time. -- The circumcision years, festivities at the end of them. -- Day of circumcision. -- Operation. -- Feast. -- Behavior of the circumcised until the healing of the wound. -- Circumcision of the girls. -- Point in time. -- Operation. -- Behavior of the circumcised until the healing of the wound.

881 According to the belief of the Masai, circumcision was introduced
[885] by a command of God. After circumcision boys and girls are regarded as adults. The former are supposed to be circumcised as soon as they are strong enough for participation in a war expedition, that is, at the age of 12 to 16. Sometimes it is somewhat earlier, if the boy is particularly well developed, somewhat later if the father, lacking any other labor force, cannot spare him in the tending of the small livestock. Circumcision takes place latest for poor sons of poor people
[422] or for propertyless orphans. Namely, for the meat feasts held by the circumcised youths each one in turn has to provide a head of cattle: he must therefore either own it himself or have a father who will give
[464] it to him. If he lacks both, the boy first tries to acquire a small stock of cattle by tending herds for the well-to-do, and until then he remains uncircumcised. Such boys are called el ouchó ñ gischu. This word means "herdsman," but signifies that it is a matter of someone who tends the livestock of other people for pay, like the Biblical word "hireling."